A CORDIALL *AGAINST THE* FEARE of DEATH.

Delivered in a Sermon before the Vniversity of Oxford, *May* 28. 1654.

By Thomas Hodges *B. D.*
Rector of Souldern *in* Oxfordshire.

OXFORD,
Printed by *H. H.* for *Thomas Robinson.* 1659.

CORDIAL

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BIBLIOTHECA BODLEIANA

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To his much Honoured Friend Mr WALTER PELL of *Aldermanbury* in LONDON Merchant.

SIR,

SHould I be blamed for Printing this ſingle Sermon, I deſire the great and Univerſall concernment of the Subject here treated on, the ſeaſonableneſſe of it at all times, eſpecially in theſe ſickly times, after the obſervation of three generall Faſts for the diſeaſes and mortality in ſeverall parts of the Nation, together with the eminency of the Auditory, to which for the main, it hath been Preached, namely, the two Univerſities ſucceſſively, may be my Apology for adventuring it to the preſſe. And if you ſhould admire my confidence in this manner of addreſſe to you, I pray you be pleaſed in part to charge it upon your own account, and to aſſure your ſelfe, that your late civilities and favours to me, and reſpects for me, have encouraged me to this undertaking.

And if the obſervation hold good elſewhere, which I lately heard from a Neighbour *Miniſter at a Funerall Sermon, namely, *that God in this viſitation ſeemed eſpecially to levell at aged perſons*, having taken away 10 perſons of his pariſh in one yeer, all of them about or above threeſcore yeers old; when you ſhall number your own daies, and behold your own face in a glaſſe, and ſee how the fields are already white unto the harveſt, and conſider how the very ſtreets you walke in might in ſome meaſure be paved with the ſkuls of thoſe, who have dyed ſince you firſt lived in the City, though you ſhould cenſure the *Preacher* as *impertinent*, yet may you judge the *Sermon* here preſented not altogether *improper*. Tis true indeed, the mention of Death is an unpleaſing note in the eares of thoſe uſually, who are full of the comforts of this life: I have heard or read of a King, who upon pain of death forbad any to mention Death in his preſence; and of a great Queen, who was highly diſpleaſed with a *favourite*, for preaching a Sermon minding her how age had furrowed her face, and beſprinckled her haire with its meal: but I hope you have *better learned Chriſt*, and ſure I am, dare talke of death, and touch this harſh key your ſelfe, and will not therefore (I perſwade my ſelfe) judge me your enemy, meerly becauſe *I tell you the truth*.

Mr *Wilde of Ayno.*

Now Sir, whilſt I *preface* this Sermon to you, I deſire I may *Preach* to my ſelfe, and to all that read this Epiſtle, whether old men or maidens, young men

or children. Let us get oyle in our lamps before the Bridegroome comes; and all things ready for death before death comes: for who now ſo young, ſo ſtrong, ſo good, but there are younger, and ſtronger, and better already in their graves? The *Jewes* have a proverb, *there are skulls of all ſizes in* Golgotha: and the Apoſtle *John* tells us, he ſaw *the dead ſmall and great ſtand before God*, Rev. 20. 11, 12. Let us not then put farre from us the evill day; but conſider, that ſome ſudden blaſt may blow out the Candle, as well as it may goe out in the ſocket. Phyſitians ſay there are 300 diſeaſes incident to the body of man: but if we eſcape all other diſeaſes, old age, that incurable diſeaſe, reckoned one of the three meſſingers of Death, will creep upon us ere we are aware, if we do not think of it. Oh! that we could as we dye daily, ſo get our ſelves more ready for death daily. Let us meditate often how the two axes of time, day and night, are continually chopping at the root of the tree of every mans life; and how ſome fruits are blown off the tree, whilſt in the bud or green, aſwell as ſome others fall off, when they are ripe; and how ſome flowers of the field are trod down or crop'd by man or beaſt, aſwell as others ſtand and wither till they be cut down.

1. Let us know that *death is the wages of ſin:* and foraſmuch as *all have ſinned*, it is a Statute enacted by the Parliament of Heaven, that *all muſt dye once*, ſo tis *ordinarily*: for it is thought, Lazarus dyed twice; and thoſe who ſhall be found alive at the day

of judgment, ſhall *not dye* at all, but be *changed*. Now if death be our wages, let us Conſider, that wages may be payd in any lawfull coyne, gold, ſilver, or braſſe, in any place, the houſe, ſtreet, or field, at any houre of the day, or watch of the night, as the maſter pleaſeth: and ſo Death may be inflicted diverſe wayes and manners, at any time, and in any place. Further, know we, that tis a ſolemn thing to dye, becauſe *after death the Judgment*: Eternity treads on the heels of death; ſo that theres no place here for a ſecond Error.

2 Let us *often think* of Death. Tis obſerved that Beaſts cannot think of dying: *let's ſhew our ſelves* therefore *men*, meditate of it, not put far from us the day of Death, that may be a meanes to make us ſecure: for we read that the *wiſe virgins* ſlumberd as well as the *fooliſh*, whilſt the bridegroom delayed his coming; and tis obſerved, that God therefore keeps ſecret from us the day of death and judgment, that men ſhould watch alway, and be ever prepared.

3 Though we think of death, which the beaſts cannot doe, yet let us not *ſlaviſhly feare it*, but therein endeavour to be as the Angels of heaven, who though they underſtand Death, yet doe not feare it, being out of the reach of it. Conſider we may, that the *ſting of Death*, which is *ſin*, is taken out, and our death is the Death of Death to us; that out of this eater comes meat, and out of the ſtrong, out of the bitter, comes ſweetnes. Indeed if we looke

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upon death as the puniſhment of ſin, as the diſſolution of the moſt excellent creature on earth, as the parting of two old friends and intimate acquaintance, the ſoul and the body, as an end and period of *ſervice* to God and man in the Church and comonwealth on earth, ſo tis rather *terrible* than *deſirable*: yet again, if we conſider that tis a period to ſin and ſorrow, an inlet to glory, a dark entry to a lightſome palace, no other than the Portall or entry into the houſe of God, and the *gate of heaven* to the godly, and that *death is ours*, for our benefit and advantage, as well as *life*; that our *death is precious in Gods eyes*; and that when we are dead, and our vile bodies in the duſt, when the wormes are ſpread under them, and the wormes cover them, even then are we Gods Jewels; when we are diſſolved, then are we like gold melted in the furnace, precious in the eyes of the owner thereof. Lets conſider that we goe to our friends and acquaintance, who are gone before us to heaven; yea we goe to God, Chriſt, and the holy Angels, and all the company of heaven; and though our body and ſoul part, yet the myſticall union betwixt us and Chriſt the Head, continues firme and indiſſoluble, and we are ſtill members of his body; that death is a ſleep after our labour and travell here, and who feares to put off his clothes to goe to ſleep in his bed? that Chriſt our Lord dyed to free us from the ſlaviſh feare of death: I ſay if we conſider all theſe things, we ſhall not need to be al-

way

way *in bondage through feare of death.* Though death was odious and accounted an enemy to the *Gods of the Heathen, yet it hath been welcomed and entertained as a friend by godly Christians. I have heard or read of a godly man, who rejoyced exceedingly when he saw the plague spots upon his arme, looking on them as certain signes of his approching dissolution; and of a gracious Gentlewoman, who, being told by a friend, that her change probably was not far off, brake out after such a manner, saying, *Now blesse the Lord O my soul, and all that is within me blesse His Holy Name; I would not get back again for a world;* or to the like effect.

* Θάνατος —ἐχθρὸς δὲ μέγ' ἀθανάτοισι θεοῖσιν Hesiod. Theog.

And 4ly, that we may not feare the approach of Death, lets *prepare* and *provide* daily for his comming; *put on the whole armour of God*, especially *the shield of Faith*, and *the sword of the Spirit*, *which is the word of God*: this is like the Armory of Solomon, wherein hung *a thousand shields, even the shields of the mighty*; Keep close to our Captaine Christ, who leads us, and loves us, and laid down his life for us, and ever lives in heaven to make intercession for us; through him we shall doe *valiantly*, through him we shall tread down our enemies, and *be more then Conquerors* over Sin, Death, and the *Divel*. Lets take heed of every Sin, get and grow in, and act (as we have opportunity) every grace, labour to be abundantly fruitfull in every good thought, word, and worke; and be sure to be found upon our watch, and upon our

Cant. 4. 4.

our guard when death comes.

And now Sir, to return unto you: having never preached to you from the *Pulpit*, accept I pray this Sermon from the *Preſſe*. You who *feare God*, do not you *feare Death*: Let not *ſuch a man as you ſeek to flee*; but rather ſtand in your tent door, ready to meet him, when he comes. To this end be *rich in Faith*, and *rich in good Works*: let your own eyes be your *Overſeers*, and your own hands in ſome good meaſure your *Executors*. Be eyes to the blind, feet to the lame, deale your bread to the hungry, cloath the naked, ſhew your faith by your works. Thus whilſt others may be compared to *Dives*, or to the *rich fool* in the Goſpell, we ſhall behold you as the *wiſe Merchant* in the Parable, who, though you have indeed a *great portion* in the things of the world, yet are not contented to have the world for your *portion*: and though you have had your ſhare of the *treaſures hid in the ſands*, yet not ſatisfied therewith, lay up for your ſelfe *treaſures in Heaven*.

Thus returning you hearty thanks for the favours and reſpects you have been pleaſed to doe me, hoping ſince you are reputed a lover of Miniſters, you will give a Miniſter leave ſtill to love and honour you; I ſhall conclude, praying for you, that when you ſhall have *ſerved your Generation according to the will of God*, and *fall aſleepe*, your ſoule may be received up into Heaven, and your body reſt in the Lord; ſo that when you ſhall awake in the mor-

ning of the resurrection, and your body and soule be reunited, you may be still and *ever with the Lord, which is best of all.*

Sir,

This is, and shall be the Prayer of your Humble Servant in the Gospell of Christ

THOMAS HODGES.

Souldern, Decemb. 23. 1638.

Heb:

Heb: 2. 15.

And deliver them, who through feare of Death were all their life time subject to bondage.

IN this and the verſe immediately foregoing, we have a rationall account of the Incarnation of the Son of the God; why it was expedient that the *Meßiah* ſhould be *Emanuel*, the *Word* ſhould be *made Fleſh*, wherefore the *Son of God* ſhould become the *Son of Man*, an everliving and all-quickening *Spirit* partake of *fleſh and blood* like unto us his brethren, onely without ſin, *i. e.* be of a nature paſſible and mortall, or obnoxious to ſufferings and Death: namely, it was for theſe two ends, 1. That by his death he might deſtroy our great enemy, there named the Divel, and deſcribed to be him, that *had the power of Death*. And 2ly. That he might deliver us, his own brethren and friends,

out of the hands of this cruel tyrant, and out of the mouth of this roaring Lyon, of whom by reason of our sins, we either were, or had just cause to be *all our life time afraid*, lest we should by him be punished both with temporall and eternall Death.

There are three observations, which I desire to speak to, and which I suppose contain the very marrow of these words.

1. *That tis a grievous bondage to be all our life time in continuall feare of Death.*

2. *Unbelievers, or those who are out of Christ, either are, or have just cause to be through feare of Death all their life time subject unto bondage.*

3. *Believers, or they who have part in Christ, and they onely, are delivered and freed by his death from this intollerable bondage.*

Of the 1. I shall proceed by these steps,

1. To shew that feare is a bondage.

2. That to fear all ons life time *aggravates* the bondage

3. That to feare Death all our life time *consummates* the bondage.

1. Feare is a passion, which speaks a man a *servant*; tis the badge and cognizance of a Servant: whereas Love is the principle and character of a *Child*: to feare our Lords or our Masters anger is servile, *servile est, ac servum arguit*, saith *Rolloc. in loc.* And tis very observable, that *Rom.* 8. 15. the *spirit of fear* is cal'd a *Spirit of bondage*, but the *spirit of Adoption*, or the spirit of Sons, is in the Scripture cal'd *a spirit of love*, and distinguished from that spirit of feare, or that principle

of

of fear, whereby servants commonly do act, or are acted rather, 2 *Tim.* 1. 7. *Feare hath torment*, sayth the Holy Ghost, 1 *Joh.* 4. 18.

This foul fiend, this torturing Affection was worshipped by the Lacedemonians as a God: I suppose for the same cause that the Romans and Indians worshipped the Divel, viz. that it should not torment them. And truely they say, Fear was commonly adored and painted in their Temples with a Lyons head, and so very terrible, not unlike the Devill, that *roaring Lyon*, who goeth about *continually seeking whom he may devoure*: and truly if it be not like the Devill, yet some have said, that feare doth invite the Devill to come to us, *timor attrahit ad se dæmonas.* And surely it was not without all cause that *Vives* said, *Nulla est miseria major quam metus.* There is no greater misery then feare. *No greater misery, no rack or torture like it*, saith another. *Carion.* *Burton.*

2. But then to feare *all our life time*, that aggravates the misery and bondage, that makes our lives (& *life* we use to say *is sweet*) bitter as death, yea it causeth some to chuse (although they make an ill choice) death, rather than life. The day-labourer waits for the even, and then he shall rest; the servant for the end of the yeer, the Apprentice for his year of Jubile, when he is to go out free, and the forethought of *liberty* sugars the bitter cup of *servitude* to them. But alas! to be under the terrible bondage of feare, without any hopes or expectation of freedome, or of redemption all our life time, this is a *burden which neither we, nor*

nor our Fathers were ever able to beare. Nay in death it ſelfe, I ſay not that the ſervant is free from this maſter; when a man dies, he rather feeles the evill which he feared, than is freed from it. And although we muſt ſay, *bleſſed is he that feareth God alway*, the Lord of life, with a filiall, child-like, ingenuous feare; yet we may ſay, miſerable is he that feareth death alway, that hard maſter, that cruel tyrant, with a ſervile and ſlaviſh feare. And ſo I come to the third and laſt degree of the bondage.

3. To feare *Death* all our life time, is a burden and bondage which is intolerable. Under the word *Death* I ſhall comprehend (with the generality of interpreters) not onely temporall death, which is the ſeparation of the ſoule from the body, but eternall death alſo, which is the ſeparation of both ſoul and body from God everlaſtingly. Now to feare death alway is a terrible bondage, *quid miſerius eſt, aut fingi poteſt* (ſaid one) *quam metu mortis perpetuo trepidare?* Death is cal'd by the Philoſopher the *terrible of terribles*, the moſt terrible evill that can be: by Job, the *King of terrors.* Tis the feare of Kings, as well as mean men, and tis the King of feares: and thoſe who ſlaviſhly feare death are the veryeſt bondmen in the world, *qui metuunt mortem illi ſervi ſunt, ac ſervili conditione, non autem ingenui, nec filii*, Rolloc. in loc. and ſo *Theoph.* ὅτι ὁ θάνατον φοβούμενος δουλεύει τῷ τοῦ θανάτου δεσπότῃ; they that feare death are the ſervants of death. Not onely *his ſervants we are whom we obey*, but his ſervants and vaſſals we are whom we feare:

Job. 18. 14.

and

and the little finger of the feare of death will be heavier than the loynes of all other feares and tyrants whatsoever. The feare of other evills chastiseth us with *whips*, this with *scorpions*. Death is an evill, a great evil, and an unavoidable evil, and therefore terrible. It is usherd in, and accompanied, and followed with a black guard and train of feares: the way and walke of death is very low and darke: we read of *the valley of the shadow of death*, and in this valley there is too a Lyon, yea many legions of roaring Lyons, waiting for their prey continually, yea certainly many thousands, if not millions of men, who have gone downe this way, have been sore wounded, yea cruelly slaine here, have lost their lives and their soules here. But more particularly, death will appeare ghastly and formidable, if we consider *Psal.* 23. 4.

1. That it has a venomous and deadly sting; tis an old serpent, and has a poysonous sting, the *sting of death is sin*, and that is terrible. Sin is the edge of the sword of this deadly enemy, tis the poyson of the Dragon, tis a greater enemy to us than death, than the Devill, than Hell it selfe. If sin was not there, we should not die, or we should not need to feare Death, we might easily shake off this viper into the fire, and rid our hands of it, as *Paul* did of the viper *Act* 28. and feel no harme; but therefore death is death indeed, and hell hell indeed, because tis the wages of sin.

2. Death will appeare terrible, if we consider who impowers death *primarily*, who hath the absolute, and supream

supream power of life and death; and from whom death *originally* hath his Commission, and that is God. *The Lord killeth and maketh alive, he bringeth down to the grave and raiseth up*, 1 *Sam.* 2.6. And truly *God is a consuming fire*: God the supream judge of all the earth, and who cannot erre in judgment, hath passed sentence upon us according to his holy, just, and righteous Law; and tis deaths part but to be an executioner, *to execute upon us the judgment written.* The avenging justice of Almighty God commands death to seize upon the sinner, and to teare him in sunder like a Lyon, yea to come hissing upon him like a dragon with the sting of vengeance in the mouth of it: *mortem intellige cum ira Dei conjunctam, qualem necesse est extra Christum esse*, saith *Beza*. Tis the justice and wrath of Almighty God which commissionates death
Psal. 90.11. to kill, and destroy, and take the spoyle: and of Gods wrath tis said, *according to our feare so is thy wrath*: our feares may be aboue the wrath of men, but the wrath of God is greater then our feares.

3. Death is terrible, if we consider who has the power of death, i.e. not so much a *delegate power*, such as Kings & Magistrates have, as a *power by consequence*; let us call it so: such as an Executioner or an hangman hath over condemned persons to put them to death; and that is the Devil, *v.* 14. The Devil may be said to have the power of death, either, 1. As *a tempter*, who
James 1.15. seduceth us to sin, and so brings us to death. *Sin being finished bringeth forth death. Theophylact* tells us, the Devil got the power of death, how? διὰ τῆς ἁμαρτίας,

so he, i. e. *peccatum est fortitudo roburq; mortis*: he got it by Sin; Sin is the strength and power of death. Or, 2ly As *an Accuser* of us unto Almighty God, and urging the Law against us before God, continually soliciting pressing this Judge to doe justice upon us; urging God as the *Nobles* and *Courtiers* did *Darius*, against *Daniel*, that he might be cast into the Lyons den: so he, that we might be cast into hell, the den of the roaring Lyon, and out of which we have no hope of deliverance. Or, 3ly he may be said to have the power of death (*sicut carnifex habet imperium rotæ & patibuli*) as an executioner hath power of the wheel or gibbet, therewith to torment men, not whom and how he pleaseth, but condemned malefactors, according to the direction and appointment of the Judge: thus the Devil hath the power of death; and surely 'tis a dreadfull thing to fall into the hands of this cruel tyrant and tormentor. Death comes to our chamber-doors and to our bedside, accompanyed and guarded with Legions of Devils, who all greedily gape for their prey. And so we come to

Daniel. 6, 12. 13. 15.

The 4th and last consideration, in respect whereof death is very formidable or terrible, namely, if we consider the *Consequents* of death: the second Death followes at the heels of the first, i. e. Hell treads on the heels of death. Death comes riding on a red or pale horse with a drawn sword in his hand, and hell followes on a black horse with a flaming sword turning every way to cut off all the branches of our tree of

life; yea so to cut down the tree of life, as that he leave us neither root nor branch. *Ubi coram Deo reatus, ibi protinus Inferi se ostendunt*, sayth *Calvin*: where the soul is yet under guilt before God, there hell stares us in the face: so terrible must death be to those, who are yet in their sins, who are indeed out of Christ. And this is our second observation:

2. Observa. *That unbelievers either actually are, or of right have just cause to be through feare of death all their life-time subject to bondage.*

Every unbeliever may be named *magor-missabib*, feare round about: within him are feares, when all is calme, and there are no *fightings* without.

Foure sorts of men there are in the world, whose condition is a condition of feare. 1. *Minors* or children, and servants or vassals, who are under hard Masters. 2. Such as are weake and of no strength, and yet have many powerfull and revengefull enemies. 3. Poore debtors, who owe millions, who have nothing to pay, and yet have creditors, who will not abate them a farthing or mite. And fourthly, malefactors or transgressors of the Law, who are obnoxious to justice, and so lyable continually to punishment for the breach of the Law.

Now the condition of unbelievers may be likened to all these, and therefore must needs be a condition of feare.

1. And at best he is *under the Law* as a schoolmaster, yea as a taskmaster too, who requires of him difficulties and impossibilities, demands brick and gives no straw,

straw, and he is, or ought to be afraid of being beaten daily. Then he is a *servant*, yea a slave to sin, the worst master, the greatest tyrant in the world: he is as *Paul* said of himself Rom. 7. 14. *Carnall, sold under sin*, as to his unregenerate part: or as tis said of *Ahab*, he is one that *sells himselfe to worke wickednes*: being a servant of Sin he is made a servant of death; and serves him daily with feare and trembling, as oft as he thinks of him: yea he is carryed captive by the Devil at his pleasure, so right is that, *quàm multos habet Dominos qui unum non habet?* How many Lords and Masters hath he that hath not one, that is, God, for his Lord and master? 1 Kings. 21. 25.

2 An unbeliver is *weak*, and of no strength, and yet hath many potent enemys to grapple withall. 1 he hath one omnipotent enemy, and that is God, one who is said to be *angry with him every day*, and to *hate him*, who *whets his sword*, and *bends his bow*, and *prepares for him the Instruments of Death*. And surely tis a fearfull thing to be a child of wrath, and to be lyable daily to fall into the hands of this living God, as ones deadly enemy; and yet this is the state of unbelievers. Again, all the Angels in heaven, and all the creatures in heaven and earth, and all the Devils in hell are his enemys: they all stand ready some nearer & some farther off the Judges bench, as it were saying, *Away with such a fellow from the Earth, he is not worthy to live*. He that kills thee may think he doth God good Service. An unbeliever (like *Cain*) may feare every one that meeteth him, lest he should slay him. Psalm. 5. 5. & 11. 5.

3 He is extreamly *indebted* unto the Justice of God, and is never able to pay a farthing; and God will one day say (if he live and die in this state) *take him, and bind him hand and foot, and cast him into the dungeon*, into *utter darknesse: verily he shall not come out thence, untill he hath paid the uttermost farthing.*

And 4ly, he is a *transgressor*, a malefactor: God looks on him so, in the womb and from the womb; as soon as he comes into life, he is lyable to the law, sentence, and punishment of death: he is (as we say) a dead man in law, as soon as he begins to live.

Yea, and that which aggravates his bondage and misery is this, that he knows of no reprieve, no not for a day, or hour, or moment; death and hell may seize on him every minute: behold as it were a flaming sword with a twine-thread hangs over his head continually, so that all his honors, sweet pleasures, wealth, is nothing to him, if his eyes be but open to see his misery: his head is as it were alway upon the block, and death is ready with his axe, for ought he knows, to sever soul and body every moment, and (if he die presently) he knowes not what will become of his soul to eternity, or he knows that the Devills will come and fetch away his soule: he looks on death *quasi aterna mortis exordium*, *C. Alap.* on death temporall as but the beginning or inlet into eternall death; he enters into the prison of hell, as never hoping to come out againe. If the eyes of his understanding be enlightned, he

sees

ſees Legions of Devills ready to fly upon his ſoule, before his ſoule goes out of his body, reaching after and catching at his ſoule, before his friends begin to ſcramble for his goods, or the wormes to feaſt themſelves with his fleſh.

To conclude this, an unbeliever hath juſt cauſe to feare death, as one that will deprive him of life, and all that he accounted happineſſe; and as a Serjeant ſent to arreſt, attach, and hale him to priſon and judgment, and ſo deliver him up to the Devill, and the torments of hell for ever.

And now if any be troubled at theſe ſayings, and ſay in their hearts, *this is a hard ſaying, who can bear it? who then can be ſaved?* I anſwer, our Lord Jeſus Chriſt dyed to deliver all thoſe, that will come to him for Salvation, from the feare of death, under which they were before time held in bondage: and ſo we come to treat of our 3d and laſt obſervation.

All true Chriſtians, or thoſe who are juſtified by faith in Chriſt, are by him, and eſpecially by his death for them, or his dying for them, freed from being all their life time through fear of death ſubject unto bondage. 3 *Obſerv:*

1 They are delivered, they do not ſlaviſhly feare death temporall and eternall, or they ought not ſo to doe. 2 They are delivered by Chriſt, and 3 by Chriſt dying for them.

1 True Chriſtians do not, or need not ſlaviſhly to fear death. I know nature is averſe to, and trembles at diſſolution, and the pure and holy nature of Chriſt did (with ſubmiſſion to his fathers will) de-

cline ſuffering, and feare dying; and it is ſufficient for the ſervant that he be as his Maſter. A naturall, ordinate, moderate feare of death a Chriſtian may have, but yet he doth not ſlaviſhly feare death or hell; he knows the one cannot hurt him, and the other hath nothing in him: *a haire of his head ſhall not fall to the ground*, and not ſo much as the ſmell of hell fire ſhall ever paſſe on him. Chriſtians have no need to fear death: it can (let it do its worſt) *but kill the body, it cannot caſt body or ſoule into hell fire*; and wherefore then ſhould Chriſtians feare it? the ſhell, the body may in death be broken or worm-eaten; but the kernell, the ſoul, that is untouched, the wormes cannot touch that. Beſides, death is a hiding place or Sanctuary to Chriſtians for a time, till all the ſore calamities of this miſerable world are overpaſt; and men in diſtreſſe do not fly from, but to places and cities of refuge. Againe, they may look on death as a period of all evill, as a forerunner, as an inlet to all bleſſedneſſe, a darke entry leading them to the father of lights: they find death in the Inventory of their good things, 1 *Cor.* 3.21,22. *For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death.* Even ſo ſaith the Spirit, *Revel.* 14.13. *Bleſſed are the dead that die in the Lord. Alacres accedunt ad mortem, tanquam ad arumnarum terminum, & melioris vitæ exordium, Corn. Alap.* They approach death cheerfully, as the end of their troubles, and the beginning of a better life.

How unhappy were Chriſtians, if they could not dye?

dye? they would not live alway. It is enough ſay they, (with *Elijah*, a little altered) *take away our lives*, that we may be better with our fathers, nay, that *we may be ever with the Lord, which is beſt of all. Vitam habent in patientia, mortem in deſiderio:* they are patient of life, or content to live, but deſirous to dye. Of old it was grown to a kind of Proverb, *ſolt Chriſtiani mortis contemptores:* Chriſtians were the men who contemned death. In the Martyrologie we find *Juſtus* and *Paſtor*, the one of ſeven, the other of nine yeares of age, offering themſelves to Martyrdome for Chriſt. A godly man dies willingly, though at the ſtake, ſaying with the firſt Martyr *Stephen, Lord Jeſus receive my Spirit:* but tis obſerved by ſome, that the rich fool dyed unwillingly, *this night* (ſaith the text) *do they require thy ſoul of thee*; he would not dye, but he muſt. 1 King. 19. 4. Act. 7. 59. Luk. 12. 20.

Farther, Chriſtians are freed by Chriſt, and by his dying, from the ſlaviſh feare of death and hell, or temporall and eternall death. For

1 Chriſt hath deſtroyed him that had the power of death, i. e. the Devill: *non quod perſonam, aut ſubſtantiam diaboli deſtruxerit, & annihilârit, ſed quia ejus regnum & imperium deſtruxit, Corn. Alap.* He hath not deſtroyed or annihilated the perſon or ſubſtance of the Divell, but he hath deſtroyed his Kingdome and Empire. Chriſt hath deſpoyled the Devill of that right or power, which he ſometimes had by permiſſion or ſufferance from God, to tempt and torment them, by reconciling them by his death un-

to

to God. Now ſince Chriſt hath made our peace with God, the Devils power to *tempt* us in this life is much limited and reſtrained, if we be in Chriſt; and his power to *torment* us after death is totally aboliſhed. *He hath delivered us from the power of Satan*, Act. 26. 18. *from the power of darkneſſe*, Col. 1. 13. *Ita proſtratus eſt* (ſaith *Calvin*, ſpeaking of the Devill) *ut pro nihilo habendus ſit, ac ſi nullus foret:* the Devill is ſo vanquiſhed, as if he ſignified nothing now, as if there was no Devill at all as to believers. And Chriſt conquered the Devill, beat him out of his Kingdome and Empire, which he ſometimes had over us his Subjects, with his owa weapon; he ſlew him as it were with his own ſword: *hoſtem ſuis ipſius armis confecit Chriſtus*, ſaith *Beza*. Chriſt by death overcame him that had the power of death: when he hung upon the croſſe, he *ſpoiled principalities and powers*; and when he aſcended up on high, *he led captivitie captive*, and *made a ſhew of them openly, triumphing over them*. The Devill firſt got his power to torment us with death temporall and eternall, and with the fear and horror of both, by tempting us to ſin; and by that meanes tyrannized over man, putting him to death cruelly and malitiouſly: but now Chriſt became ſin for us, our ſins were laid upon him, and he died for our ſins, and by his death overcame the Devill: the great Leviathan did bite at the fleſh of Chriſt, or his humane nature, *ſed captus fuit hamo Divinitatis*, but he was caught by his divinity, as with a hook: yea the divine power of Chriſt is

See Coloſſ. 2. 15. & Epheſ. 4. 8.

ſuch

ſuch a hook in his noſtrills, that he can and will hinder him from tyrannizing over and tormenting (as formerly he did) thoſe that are Chriſts. And truly, the Devil hath juſtly forfeited his power for his malice againſt Chriſt, and his preſumption in ſetting upon Chriſt, the Captain of our ſalvation, when he once appeared but in the Similitude of ſinfull fleſh.

2. Becauſe Chriſt hath deſtroyed the power and dominion of Sin; he hath by his death taken away the *condemning* power, and purchaſed the Spirit to deſtroy the *commanding power* of Sin in his; ſo that ſin ſhall no more raigne in our mortall bodyes, Sin ſhall no more have dominion over us, ſince Chriſt dying for ſin *hath condemned Sin in the fleſh.*

3. That Chriſt hath delivered true Chriſtians from the feare of Death, appeares, in that he hath freed them from the *damning power* of the Law: the ſtrength of ſin, as to its condemning power, is the Law; but Chriſt in this regard, as to thoſe that are Chriſts, hath nayled the Law to his croſſe: yea the *law was not made for a righteous man*, ſayth the Scripture, 1 Tim, 1.9, and ſuch are juſtified perſons by the death of Chriſt. Farther, tis ſaid *againſt ſuch there is no law*, Gal. 5. 23. and that we might be yet delivered from all our tormenting feares, hear what the Apoſtle Paul ſayth, Rom. 8. 1. *There is no condemnation to them that are in Chriſt.*

4 In that Chriſt by his death hath aboliſhed death to the godly, I had all-moſt ſaid *Name* and *Thing*, he hath taken away the ſting of death, he hath beat out

the teeth of this evill and venemous beaſt. Death came with open mouth upon Chriſt, like a roaring Lyon, as he went down that way, but Chriſt hath ſlaine the Lyon, and now *out of the eater comes meat, and out of the ſtrong comes ſweetnes,* to them that are Chriſts the bitternes of death is paſt; any child of God may now play upon the hole of this Aſpe death; tis now to them a ſleep, a change, a gathering to their fathers: and it hath been obſerved, that in the Revelations ſometimes it doth not goe in account as worthy of the name of death; for then the death of the Soul in hell, which is cal'd the ſecond death, ſhould have been cal'd the third death: but if it be any thing, we are aſſured 1 *Cor.* 15. that it ſhall be deſtroyed, *death is ſwallowed up of victory,* v. 54. and *Revel.* 20. 14. we read, that *death and hell were both caſt into the lake of fire and brimſtone:* ſo that thoſe that are Chriſts need not feare either the one or the other.

Revel. 20. 6. 14. u compared.

5 In that Chriſt by dying hath procured the keyes of hell and death to be laid upon his ſhoulders, and none of his ſhall goe into the chambers of death, till he open the door; and that he will not doe, untill he hath made and perfumed their beds for them, and untill it is the beſt time for them to goe take their reſt: and as for hell, ye may be ſure he will bar and bolt the gates of hell, ſo that Chriſtians need not feare it, they ſhall never goe thither.

Beſides, Chriſt will redeem them from death, by a glorious Reſurrection of their bodyes at the laſt day.

And

And now if any ſay in their hearts, what then, muſt Chriſtians for ever caſt of all feare, and rejoyce in it as their portion, purchaſed for them by the ſufferings and death of Chriſt?

I anſwer

1 That Chriſtians ought, notwithſtanding all that hath been ſaid, to feare God with an *awfull, reverentiall feare*, and to have Reverend thoughts of him, and demean themſelves reverently before him, as becomes duſt and aſhes; eſpecially when he manifeſts himſelfe to, and before them, either in his holy word and ordinances, or in his extraordinary workes and Providences. So *Moſes* ſaid, *I exceedingly feare and quake*, when God came down on Mount Sinai: and *to him will I look* (ſayth God) *that trembles at my word.* *Heb.* 12. 21. *Iſa:* 66. 2. *Philip.* 2. 12.

2 Chriſtians ought, notwithſtanding all that hath been ſaid, to take heed leſt they fall, to worke out their Salvation with feare and trembling: they ought to ſerve their Maſter in heaven *with feare and trembling*. *My fleſh trembleth for feare of thee, and I am afraid of thy judgments*, pſal. 119. 120. i.e. they ought to haue a watchfull, carefull, heedfull feare, that they doe not offend or diſpleaſe God at any time: we muſt not caſt overboard ſuch a *Religious* feare, as made *Noah* build an Arke, for the ſaving of himſelfe and his houſe; but as for ſuch feares, as like *Ionah*, ſhall occaſion ſuch ſtormes and tempeſts, that though we row hard, and tugg hard, yet we cannot bring the veſſel ſafe to ſhoare, let it be caſt out.

3 Yet I ſay, that Chriſt hath freed them by his *ho-*

ly life and *innocent Death*, from anxious, diſtracting, perplexing, *tormenting feare*, either of temporall or eternall death. Such a feare as may make them fly to God, as may conſiſt with love to God and goodnes; ſuch a feare of his goodnes and mercy, as conſiſts with hope in his mercy; ſuch a feare they have, and may, and ought to haue, and yet be good Servants, and no baſe ſpirited or baſe principled ſlaves; and yet be loving Children, and not baſtards, no unworthy baſe ſpirited Children.

Yea laſtly, So far as they are unregenerate, the feare of ſufferings may be a bridle to luſt, and a ſpur to duty; yea they may make uſe of the threatnings in the word to deterre them from offending, and as a Motive or meanes to keep cloſe to the way which is called holy: we find that God uſed a Commination even to *Adam* in Innocency in Caſe of diſobedience, *In the day thou eateſt thereof thou ſhalt ſurely dye*, *Gen.* 2. 17.

Again, if any ſay further in their hearts, how can this man ſave us? *he did not ſave himſelfe* from the feare of death, and *how can he ſave others?* and if we read *Math.* 26. from *v.* 38. to 42. and *Heb.* 5. 7. we may haue cauſe to think, that Chriſt himſelfe feared death; and then how could he deliver us from it?

I anſwer, that Chriſt did feare death; but that his feare was not *inordinate*, that it was *principally* the wrath of God, the *terrors of the Almighty*, which made him pray with ſtrong cryes and teares unto God. He did conflict with death in its full ſtrength; with the Serpent with its ſting and poyſon in it. Chriſt

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endured the *paine of ſenſe* in the garden, when he ſaid, *my ſoule is exceeding ſorrowfull even to the death*; the paine of *loſſe*, when he was crucifyed on the tree, and cryed out, *my God, my God, why haſt thou forſaken me?* where, though the *grace of viſion* was for a time withdrawn from Chriſt, yet the *grace of union and unction* ſtill continued the ſame. So that as Chriſt entred into the firſt degree of the firſt death, his ſoul and body were really ſeparated, but not into the ſecond, i.e. his *body did not ſee corruption:* ſo he enterd only into the firſt degree of the 2d death: the light of Gods countenance was hid towards him for a while, as it were under a cloud, but God did not wholly forſake him, nor was he totally ſeparated from God. And truely, God heard the prayer of Chriſt, that prayer of his upon the croſſe, *Father into thy hands I commend my ſpirit*, i.e. ſaith one, Father, if I dye, yet deliver me from the power of death, deliver me out of death, preſerve and reſtore my ſpirit again: and accordingly he had within 3 daies a glorious Reſurrection in anſwer to his prayer. *Luk.* 23.46. D. H.

I know there are, who take εὐλάβεια to ſignifie a *reverentiall* or *religious* feare, and ſo make the ſenſe of *Heb.* 5.7. where tis ſaid, that Chriſt *was heard* ἀπὸ τῆς εὐλαβείας, to be, he was heard for his great piety and devotion, and not that he was ſaved from, or out of the thing which he feared, namely out of death, implying that Chriſt feared death: but therefore Chriſt feared it ſo much, that we might not fear it ſo.

If any farther examine me, what is the Reaſon then that good men oftentimes are ſo unwilling to dye, and ſo fearfull of death? we read of good *Hezekiah*, that at the tidings of death, *he turned his face to the wall, and wept ſore.*

I anſwer, 1 concerning *Hezekiah*, that he was at this time childleſſe, and that might ſeem a diſmall thing, for his Sun to ſet ſo long before night, and to have no hope of riſing againe in his poſterity. 2 That he had newly made a glorious Reformation, and knew not but that after his deceaſe the worſhip of dead Idols might revive againe, to the great diſhonour of the living God, whom he ſerved. 3 He might feare leſt his being taken away at ſuch a time, and by ſuch a violent diſeaſe (tis thought by ſome it was the plague) might open the mouths of his enemies to triumph and ſay, that this evill was therefore come upon him, becauſe he had broken down their Altars. 4 Poſſibly he himſelfe might upon the ſudden look upon this meſſage of death, as a meſſenger bringing him tidings of Gods diſpleaſure, and for this cauſe he might weep at the newes of death.

And ſecondly, as concerning other good men or women, who have feared Death, I anſwer 1 that of right they ought not to fear it. Chriſt hath ſet open the priſon doors, and if they uſe the meanes, they may be free from their feares; tis their ignorance of their ſtrength in Chriſt, and deaths weakneſſe, which makes them fear death. If the children

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of light be kept ever in darkneſſe, and not ſee that *there are more for them then can be againſt them*, they will be afraid of death and his followers: or 2ly, it may be they neglect to put on the whole armour of God, when they grapple with principalities and powers, and particularly with the power of death; or they go out raſhly in their own ſtrength, without ſeeking of auxiliary forces from heaven to help them; or it may be they do not uſe their ſhield of faith in Chriſt, who by death overcame death; and therefore it is that they are overcome for a while of the fear of death. Or laſtly, as tis ſaid of *Gad*, ſo I may ſay of theſe, *a troop may overcome them, but they ſhall overcome at the laſt*; and though their hearts faile them for fear in the beginning, *yet they ſhall be as David, and as the Angel of the Lord ſtrengthning him*; they ſhall be couragious, and more than conquerors in the concluſion, over death and hell, and all their feares of them: Gen.49.19.

And now if on the other ſide we ſee any wicked men, children of the Devill, who ſeem to us undaunted at death; who ſeem to us like the great Leviathan, concerning whom ye know tis ſaid, *upon earth there is not his like, who is made without feare.* Job.41.33.

I ſay either 1 that the Devill it may be hath blinded their eyes, that ſo he might lead them into the bottomleſſe pit, before they ſo much as feare or fancy it. He is ſo ſubtle, that he will not torment them before the time, that he may be more ſure to torment them to all eternity. Again, they may oft-

times

times perhaps have a hell in their conſciences, whilſt they ſeem to us to be in a fools paradiſe. If they feel no fear of death temporall or eternall, tis ſurely becauſe they are *dead in their ſins and treſpaſſes*, and their conſciences are ſeared with a hot iron. I am perſwaded the ſoule of the boldeſt wicked man on earth was never ſo fearleſſe all the time that it was in the body, but that when it ſees it muſt go out of the body, and goe into hell, it feares and trembles to go forth: how free and jolly would it deem it ſelfe, might it but abide in the priſon of the body for ever? but to ſay no worſe of ſuch, theſe dye deſperately, but the *righteous hath hope in his death.*

Uſe. And now are theſe things ſo, is fear ſo terrible a bondage, and eſpecially the fear of death and hell; and are all out of Chriſt lyable and obnoxious to this horrid and helliſh ſlavery, and that all their life time; oh that this truth might be to every one that hears it, and is out of Chriſt, like the handwriting upon the wall to *Belſhazzar*, that it might fill him with fear, and that he might go home full of fear, and that his feares (like ſome ghoſt) might haunt him, and give him no reſt, whilſt he continues in his naturall, unregenerate condition. I deſire this Doctrine may ſcare them, but not hurt them.

And you who are indeed (and know it) ſubject to this grievous bondage, the feare of death and hell, I deſire you would go to the hart, and hare, and ſuch like fearefull creatures; that you would conſider, and learn their wayes, and be wiſe.

1 They

1 They are very cautelous and watchfull. Tis ſaid of the hare, that ſhe ſleeps with her eye-lids open. Let us be vigilant and circumſpect, and keep a conſtant guard upon all the wayes and inlets of ſin; for ſin, fear, death, and hell, all enter in at the ſame port or door.

2 Fearfull creatures are very nimble to fly from danger. Let us fly from ſin as from the face of a ſerpent; remembring alway, that the *ſting of death is ſin.*

3 Fearfull creatures get hiding places, to which they run and are ſafe: the Hart that is *animal timidiſſimum*, a moſt fearfull creature, hath a hiding place on the tops of mountains; hence that expreſſion Pſalm. 18.33. *He maketh my feet like hindes feet, and ſetteth me upon my high places:* and *the ſtony rocks are a hiding place for the coneys*, Pſal. 104. 18. Let us get a hiding place in that Rock, that is higher then our ſelves, in the Lord Chriſt, and then we need not fear that mighty hunter, the Devill, when he purſues us. Lets hide our ſelves in the clefts of this rock now, and then we ſhall not need one day to call *for the rocks to fall on us, and for the hills to cover us.* Be convinced that by nature we are dead in ſins and treſpaſſes, come to Chriſt by a true and a lively faith, this is the way to paſſe from death to life: live in, and to, and for Chriſt much for the time to come, and you need not fear temporall and eternall death; for ſurely you *have eternall life abiding in you.* Fear God with all your hearts, with a *filiall fear*, this will provoke you to diligence, and obedience, and watchfulneſſe,

neſſe, and then you ſhall not, you ought not to fear with a *ſlaviſh fear*, what death or the Devill can do unto you: *timeat mortem, qui Deum non timet.* Let him feare death, who feareth not God. What ſhall I ſay more, get abundance of love to God, and good evidences of Gods love to you; and *Love*, both this and that, *is as ſtrong as death:* and then having two ſuch ſtrong and mighty champions with you and for you, you need not fear death, come when he will, for you are more then his match. And ſo I come to Apply the third and laſt obſervation.

Uſe Infor. Are Chriſtians thus delivered from the ſlaviſh fear of death temporall and eternall, then this may informe us 1 that Chriſtians are the *freeſt* men in the world; they are not in bondage, no not unto death: they were not borne free, nor with a great ſumme of moneys obteined they this freedome, but the *Son of God hath made them free*, and therefore *they are free indeed.* Againe 2ly, hence we may be informed, that Chriſtians are the *valianteſt* and moſt couragious *champions* in the world. If thus they are not afraid to look death in the face, of whom then ſhould they be afraid? they may by *grace* do what tis ſaid the horſe doth by *nature, even mock at fear, when it cometh.* We may ſay as *David* doth, *the Righteous is bold as a Lion.* A righteous man may ſay with David, *Pſal.* 3. 6. *I will not be afraid of* 10000 *of people, that have ſet themſelves againſt me round about:* or as in *Pſal.* 46. 2. *Although the earth be removed, and the mountaines caſt into the midſt of the Sea, I will not fear.*

fear. Although the *greater world* fall, this *leſſer world* need not ſhake or be moved. And ſo we are here taught 3ly, the great Bleſſedneſſe of Chriſtians in miſerable times: theſe are the happy men and women in times of war, plague, famine. *Miſer Chriſtianus videri poteſt, non poteſt inveniri*, he may outwardly *ſeem* miſerable, he ſhall never be *truly* miſerable.

Are ye by Chriſt freed from the ſlaviſh fear of death temporall and eternall, then let not ſuch men as you be terrified at the newes of the approach of death, and be not unwilling to die, when the God of our lives calls for you. When once good old *Simeon* had got his Saviour in his armes, he preſently ſings his *Now letteſt thou thy ſervant depart in peace*. *Rebeckah*, that went ſo willingly with *Abrahams* ſervant to *Canaan*, to be *Iſaacs* wife, may riſe up in the day of Judgment and condemn us, if we hang back, when our bridegroome the Lord Chriſt comes or ſends for us. She went to an earthly *Canaan*, we to a heavenly; ſhe went to *Iſaac*, a type of Chriſt, we to Chriſt himſelfe; ſhe to *Sarahs* tent, we to *Abrahams* boſome; ſhe to a moveable tent or Tabernacle, we to Manſions, to *a building that has foundations, whoſe builder and maker is God* himſelfe; ſhe went from her own kindred and fathers houſe, to live and die in a ſtrange country, we go to our own country and fathers houſe, to dye no more, *death ſhall no more have dominion over us*. *Uſe 2.* *Luk. 2. 29.*

Conſider (for I ſpeak to thoſe who are paſſible and mortall, and to whom no day can bring a privi-

ledge, not place be a Sanctuary from the arreſt of death, no though our breaſts be full of milk, and our bones of marrow) conſider I ſay 1. that death can but *bruiſe* our *heel*, he cannot *break* our *head:* when death hath killed the body, he hath done all. God ſayes to this deſtroying Angell or Meſſenger of his, when he hath taken away the life of our bodies, *ſtay now thine hand, it is enough, put up thy ſword into the ſcabbard:* and therefore do not fear death, for the ſword of death is like the ſword of the magiſtrate, *he beareth it indeed not in vain, but to be a terror to evill doers, and a praiſe to them that do well.* 2. Death will cure thee of thy body and ſoul diſeaſes: The long-ſick writ upon his grave ſtone, *hîc ero ſanus*, here I ſhall be well. And as for ſin, the diſeaſe of thy ſoul, death will perfectly cure that leproſie, and ſtop that bloudy iſſue, and be the death of that body of death within thee. 3. As the fining pot for ſilver, and the furnace for gold, ſo ſhall the grave be to our droſſy bodies: our bodies (like the *China* diſhes) after they have been buryed for ſome generations under ground, ſhall be taken up, and *made veſſels of honour, fit for our maſters uſe in heaven.* The ſoul is now indeed a *Pearl*, but ſet in clay; but at the Reſurrection, in the day *when God makes up his Jewels*, when he takes them up out of the duſt and dirt, he will then ſet them in bodies of gold, yea in bodies like the Sun; for *we ſhall be made like unto the glorious body of Chriſt*, Phil. 3. laſt. And his body is *like the Sun, when it ſhineth in its full ſtrength.* 4. Death is the beaten road to ever-

Revel. 1.16.

laſting

laſting life: Chriſt the King of heaven and earth went this way; and it may ſuffice Chriſtians to walke to heaven, even as Chriſt walked, in and by the way of death. 5. Conſider, Death is Chriſts meſſenger, he will not run before he is ſent; he is Chriſts Angel or *Miniſter, ſent out for the good of them, who are heires of Salvation.* In the 2 *King.*6. 32. we read, that when *Jehoram* ſent a meſſenger to take off *Eliſha's* head, the Prophet bid *ſhut the door, for* (ſaith he) *is not the ſound of his maſters feet behind him?* But let us uſe death kindly, and not handle him roughly at the door; but rather ſay, *turn in, turn in my Lord,* for is not the ſound of his and our Maſters feet, is not the ſound of Chriſts feet behind him? 6ly and laſtly, conſider that ſo long as thou art ſlaviſhly afraid of death and judgment, thou art either not a ſon, or ſurely a ſon under age; thou art not *made perfect in love.* I ſhall never think my ſoul in good caſe (ſaid one) ſo long as I fear to think of dying. And *Luther* in a Sermon on *Luk.*21. 25. ſaith, that untill we can from our hearts deſire the day of judgment, we cannot ſay boldly that we are Chriſtians: he would therefore have us pray to God for this day, thus, *fac, ſi fieri poteſt, ut hâc horâ veniat.* I deſire it may come, even this very hour.

But yet truly I think that the houſe of our ſoul may ſometimes lie ſo unſwept and out of order, that we may be for a ſeaſon willing that our Lord and husband ſhould delay a little his comming. But tis our duty, and let it be our ſtudy and endeavour, to ſet the

houſe of our ſoule in order daily, not knowing but that any day we may *dye, and not live.*

To this purpoſe lets meditate often on death, thus lets *die daily*, thus lets *acquaint our ſelves with it*, and prepare for it, and ſo *ſhall we be at peace*, and ſo ſhall we not be afraid. We read in the Goſpell of one mad man, who lived among the tombs; the world think all mad that do ſo, although but by meditation: and yet we read that devout *Joſeph* of *Arimathea* had his tomb in his garden, where he probably uſed to walk. And *oh that my people were wiſe, that they would conſider their latter end*, were ſome of the laſt words of *Moſes*. This is the way to prepare for death; and watchfulneſſe and preparation may prevent a ſurpriſall, may turn death into a ſleep: the longer and more we watch for death, our ſleep and reſt will be the ſweeter. *In vita vigilant juſti, ideo in morte dicuntur dormire, Auguſt:* the righteous watch whilſt they live, and their death is a ſleep. And what weary long waking man is afraid of a ſound and ſweet ſleep?

Job. 19. 41, 42. compared with *Math.* 27. 59. 60

Deut. 32. 29.

Uſe laſt. And ſo I come to the laſt Uſe of the Doctrine. If Chriſtians ought not to fear death neither temporall nor eternall, of whom or what then ſhould believers be afraid?

Let us not fear the Devill; he is an enemy, but a conquered enemy, but an enemy bound in chaines; he is a Lyon, but led in chains, and ſo muzled, that a child of God need not fear him.

Lets not fear the day of judgment; tis a *time of refreſhing from the preſence of the Lord*; tis *the day of*

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Redemption of our bodies. Let it be the object of our hopes, not of our feares. Lets not fear the world, not all the evill the men of the world can do unto us; let us march on in the way of truth and holineſſe; and that although the whole world ſhould be againſt us, although our dayes ſhould prove daies of darkneſſe, of clouds, and of thick darkneſſe, daies of rebuke and blaſphemy to us: yet let us Chriſtians, whether Prophets, or Prophets children, or profeſſors of the Goſpell, which is the truth, and the *Doctrine according unto godlineſſe*, let us be zealous and couragious for truth againſt error, and for holineſſe againſt profaneneſſe; let us *quit our ſelves like men*, and be ſtrong; let us ſtand up to and for the truth, our hearts never once failing us for fear of what may come upon us; no not if it ſhould come to a *worſhip the golden Image*, or *be caſt into the fiery furnace:* cõſidering (as one ſaith) that *Dei miles nec in dolore deſeritur, nec in morte finitur*, Gods ſouldier is neither deſerted in ſufferings, nor ended in death. And again, *quanto plus tormenti, tanto plus erit gloriæ:* the more torment, the more glory. For although we muſt not have *amorem mercenarium*, yet we may have *amorem mercedis*, though not a mercenary love, yet a *Reſpect to the recompence of reward.*

Let us know, that although tis a *bleſſed thing to dye in the Lord*, yet tis a more glorious thing *to dye for the Lord.* Let us therefore look unto the cloud of witneſſes of the martyrs of Jeſus, who have gone before us, either in the Primitive, or in the *Marian* times;

yea

yea let us *look unto Jesus, the Author and finisher of our faith, who for the joy that was set before him, endured the crosse, and despised the shame, and is now set down at the right hand of God*, from whom he came into this world, that he might *deliver us out of the hands of all our enemies, that we might serve him without fear*, ἀφόβως, i. e. saith Dr H. ἀκινδύνως in safety, *in holinesse and righteousnesse all the daies of our lives.*

Heb. 12. 2

To conclude all, In all our qualms and faintings of heart, lets endeavour to revive and encourage our selves with this soveraigne cordiall and Antidote, that it was one great end wherefore Christ took upon him flesh and blood, which could suffer and dye, that so by his death and resurrection he might not only rescue one day our bodies after death from the power of the grave, giving us a glorious Resurrection unto eternall life, but also might by his victorious death on the crosse destroy our Arch-enemy the Devill, *who had the power of death*, a deadly power, or a power to kill, and *deliver us, who through fear of death* otherwise ought, and should have been *all our life time subject unto bondage.*

FINIS.